PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, APRIL 12, 1961

Rivers Shall Flow!

John 7:37-39

George E. Failing

WHEREVER there is life, fertility, and productiveness, there are rivers.

In northwestern Africa only a few oases appear in an area of thousands of square miles. We call it the Sahara (dry) desert. In eastern California there is a large tract of land where temperatures soar as high as 125 degrees. We call that depressed area Death Valley.

Neither the Sahara nor Death Valley are hopelessly unproductive. But until rivers flow through them they will remain unfruitful and uninhabited.

At one time rivers of life flowed through man's nature. Before he sinned Adam had open communion with God. His life was pleasing to God and brought forth *fruit unto holiness.* Then sin entered and man's soul became a desert and his life became fruitless.

The one true fact about every sinner is that he is perishing of thirst. He still has capacity for God, just as the prodigal retained hunger for food in that far country. But the prodigal was perishing with hunger.

The sinner tries to satisfy that craving for God, but all his efforts are doomed to disappointment. The poet sang the truth:

> "All my life long I had panted for a draught from some cool spring,
> That I hoped would quench the burning of the thirst I felt within."

Jesus is the answer. Never did He utter a more hopeful promise than this: *If any man thirst, let him come unto me, and drink.* Perishing soul, drink all you need. There's an exhaustless supply. Your sins will be forgiven, your record cleared and your soul regenerated.

God waits to do more than pour water into a life. He wants to start rivers flowing through the life. It is 1931 years since the Jerusalem Pentecost, but many have not yet heard of the outflowing life. Yet Jesus promised it: *He that believeth on me, as the scripture has said, from within him shall flow rivers of living water.*

It requires eager and exact faith—*He that believeth on me*—for this outflowing blessing! The supply is as sure as Jesus' promise and as sure as the Spirit's initial fulfillment at Pentecost. *Believest thou this?*

Pillars of Protestantism

CHAPTER I

Marling J. Elliott

BLUFFTON COLLEGE
BLUFFTON, OHIO

Editorials

Pillars of Protestantism

With this issue of THE WESLEYAN METHODIST we begin a significant series of articles, "Pillars of Protestantism."

The idea for the series was sparked by President Emeritus Dr. Roy S. Nicholson, now Chairman of the Division of Religion at Central Wesleyan College, who also is the author of the fourth article in the series.

No argument is necessary to justify the publication of such a series. Suffice it to say that Protestantism must regain—if indeed she has lost it—the initiative in confronting American people with the basic truth that has made our Republic possible. In a day of resurgent and evangelistic Catholicism, there is danger that America's basic freedoms may be lost.

In the first article published in this issue, emphasis is laid upon the "Sole and Sufficient Authority of Holy Scripture." The source of authority has to be the first point of reference in considering Catholicism or Protestantism. Both agree that the Bible is authoritative. Catholics believe that sacred tradition, the teachings of the Church across the centuries, is of equal authority with the Bible. As it works out, tradition becomes of greater importance than the Bible since the Bible, as Catholics observe, obviously does not spell out the many necessary rules for worship and morality. Therefore the Church, that is, the Roman Catholic Church, was infallibly inspired to perceive and transmit much truth not Biblically recorded. If that truth (i.e., tradition) appears to revise or contradict what the Bible expressly states, the Church must be correct. No vacuum must be left, to be supplied by the free opinions of men.

Protestants resolutely assert that there must be an unchanging and unchangeable body of truth, that that truth is found in the person of the Lord Jesus Christ and is found written in the Bible, the very Word of God. Protestants believe that the Bible does not spell out all details of Christian action or conduct, but does state principles covering them all. Protestants dare to expose the individual Christian conscience to the Word of God and to let God speak to the individual through that Word. Of course irregularities of opinion and curious notions will sometimes result, but these are to be preferred to the high-walled doctrines set forth by an authoritative Church whose very power could make her judgments biased in favor of the Church.

Read the able article by Professor Marling Elliott and you will perceive anew how secure this "Pillar of Protestantism" must be.

Why Worship on Sunday?

The Editor is pleased to publish this early Christian document, written about 150 A. D. by Justin, the philosopher and Christian martyr. This is taken from his "First Apology" and describes a Sunday morning service as it was held in Rome in his time.

Sunday worship is not traceable to Constantine or to Catholicism, but to the early Christians themselves.

This and other early writings show that the church of the first and second centuries chose to worship on Sunday rather than on Saturday. The change was voluntary and for the reasons here given.

> And on the so-called day of the Sun there is a meeting of all us who live in cities or the country, and the memoirs of the Apostles or the writings of the prophets are read, as long as time allows. Then when the reader has ceased, the president gives by word of mouth his admonition and exhortation to follow these excellent things. Afterwards we all rise at once and offer prayers; and as I said, when we have ceased to pray, bread is brought and wine and water, and the president likewise offers up prayers and thanksgivings to the best of his power, and the people respond with the Amen. Then follows the distribution to each and the partaking of that for which thanks were given; and to them that are absent a portion is sent by the hand of the deacons.
>
> Of those that are well-to-do and willing, every one gives what he will according to his own purpose, and the collection is deposited with the president, and he it is that succors orphans and widows, and those that are in want through sickness or any other cause, and those that are in bonds, and the strangers that are sojourning, and in short he had the care of all that are in need.
>
> Now we all hold our common meeting on the day of the Sun, because it is the first day on which God changed the darkness and matter in His making of the world, and Jesus Christ our Saviour on the same day rose from the dead. For on the day before Saturn's they crucified Him; and on the day after Saturn's, which is the day of the Sun, He appeared to His Apostles and disciples and taught them these things, which we have offered to you also for consideration.

—*Selections from Early Christian Writers, Revell, pp. 55-57*

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I Was Reading...

by the Editor

● a charming and interesting book written by Mrs. Ruth S. Hoien, a Wesleyan Methodist preacher's wife, now on sale at The Wesley Press, Box 2000, Marion, Indiana, at $2 per copy. This is wholesome reading. The book in entitled "Bright Angel Feet."

● that the "real" family income of the average American family has risen from $3900 per year in 1947 to $5400 a year in 1959. Families with incomes of $5000-10,000 now make up 43% of the population.

● that according to the United States Census Bureau there are in the United States 193,000 bartenders and only 167,000 clergymen.

● that according to the December survey of the Missionary Research Library, the total number of Protestant missionaries sent to all countries has increased by 3644 in the past two years. The number now stands at 42,250 of which 27,219 are from North America. The increase is due to independent mission groups, since major denominations showed a 3% decline.

● the Tax Foundation recently made a count of the hidden taxes that are imposed on items of every day use. It found that there are 100 taxes on an egg, 116 on a man's suit, 151 on a loaf of bread and 600 hidden taxes on the price of a house.

● the description of a safe driver by an outstanding psychologist. "A man drives a car the way he lives his life. The safe driver is almost completely non-aggressive. He pays his bills promptly, plans his vacation months ahead of time, almost never gets into a fight, and gives the other guy the right of way." On the other hand, reports Dr. James L. Malfetti, the violator of traffic laws "is usually younger, aggressive and rebellious. He tends to be in conflict with others, including members of his own family."

● that according to an Albany, New York, news release of March 10, President Kennedy's plan to give $2,300,000 over the next three years for aid to education would cost New York taxpayers $2.37 for every one dollar of aid received in 1962. This estimate was made by the Citizens' Public Expenditure Survey, a state-wide taxpayers organization. The organization went on record as declaring, "We believe the way to improvement is through financing at the state and local district level where the individual taxpayer can determine what he is paying for and why—and without outside dictation."

● that according to Norman Grubb, there are four aspects of the revival which has continued for 20 years in the heart of Africa. First comes honesty, then confession, then brokenness, finally challenge.

● that the New English Bible has been launched with a $60,000 advertising and promotion campaign. This new version will receive some careful reviews and evaluations in a May issue of THE WESLEYAN METHODIST.

● this observation made by Dr. Wilbur M. Smith: "One of the saddest announcements that I have seen in any British newspaper for a long time is one that recently appeared in a London daily paper with the following heading: 'Unwanted Churches Could Be Used by Roman Catholics.' These unused churches are known as redundant churches, and in the Anglican fellowship of England, there are today nearly 800 of them!"

● this interesting challenge flung out by Dr. Foy Valentine as reported in the March 4 issue of *Biblical Recorder*: "When the choice must be made between conformity to the world and controversy for Christ, the Christian has no choice but to contend. If you had preferred," Dr. Valentine was addressing editors of Christian periodicals, "to remain safe and uncriticized, you never would have become a Baptist editor . . . I don't want to read an unbiased editorial. I want it to take a stand and say something."

● that the Missionary Research Library of New York City has recently issued a very informing check list of overseas Protestant colleges and universities. India has 78 Protestant colleges and universities while Japan has 52. There are 20 such institutions in the Philippines. There are no Christian colleges in Burma, Indo-China, Nepal, and Thailand, where over 70 million people are living. Neither are there any Christian colleges in Afghanistan, Libya, Morocco, and Tunisia. A number of South American republics have no Christian colleges. Education that is wholesome and Christian is one of the dire needs of the world today.

● that school enrollment has risen from 28.6 millions in 1947 to 46.3 millions in 1960. This figure includes all students enrolled between ages of 5 and 34, presumably from kindergarten through university.

I Wish They Had Told Me . . .

How to Get Along with People

Says Pastor Lyman F. Lance

THERE ARE those who seem to be able to get the most and best of people. Then there are those who bring out the worst in every person they contact.

Here are some simple "Do's" and "Don't's" for getting along with people.

- Approach them on the "blind" side. Do not let them know you are after them.
- Ask them to help you do something. Every one wants to be useful. The taciturn person will become friendly when asked to help.
- Look for some good qualities you can really appreciate and praise. Very few souls in the world but what have some good points. They will respond to praise and appreciation when nothing else will move them.
- Do not approach anyone in an argumentative, belligerent manner. When a person is compelled to take a position then they cannot afford to retreat from it. The Orientals are not the only ones that do not want to lose face.
- Realize every person has some peculiarities—even you have some yourself. Knowing this helps in overlooking some of the things that bring about misunderstanding.
- Expect the best in people and compliment them when they rise to their highest. It may not be what you would do but it may be the best they can do.
- Look up the word "empathy" and try to live up to what it means in your understanding of others.
- Find the level of a person's ability and adjust your pace to their speed. You may have to slow up sometimes but two pulling together may get more accomplished even if it is done at a little slower pace.
- Be as interested in adjusting yourself to them as you are desirous of them adjusting to you.
- Finally, respect every person and realize the worth of an individual in the sight of God. Try to see them as God sees them.

ALLEN BOWMAN

On this first year of the Civil War Centennial, we remember these four words uttered by the Statesman-President of those trying years—

WITH MALICE TOWARD NONE

IN TIME of war, passions always run high. Our terrible Civil War, which began just a century ago, was no exception. A conflict that took more American lives than did World War I and World War II combined, it was preceded by long, bitter dissension and fought with murderous desperation. And yet there were great souls who rose above the hatreds of the time—a fact that is one of the marvels of history.

The extent of rancor that finally exploded in hostilities can be seen from statements made years before the firing on Fort Sumter. In 1856, for example, Republicans pictured the Democratic convention of that year as a drunken, violent, shameless mob of ruffians and prostitutes. The Fremont rally in Indianapolis in July included a procession of young Republicans led by a figure who represented the devil, duly arrayed in black and fitted out with horns, cloven feet, and a long tail, and carrying a banner which read: "My works do follow me." Behind the "devil" came "President Pierce" and his "cabinet," then 200 "Border Ruffians," and then "Brigham Young" with six wives, each of them holding a little Brigham in her arms while the Mormon leader held a banner: "Hurrah for the Kansas-Nebraska Bill—It Introduces Polygamy and Slavery." Meanwhile, the violence with which Southern Democrats were denouncing these "Black Republicans" can easily be imagined.

Next January a group of disunionists met at Worcester, Massachusetts. "No union with Slaveholders!" the abolitionist William L. Garrison shouted. The Union, Wendell Phillips contended, was "accursed of God"; the North should separate at once from the South, which he called "one great magazine of cowards." Theodore Parker wrote his approval of the convention, which, he said, would teach manners to the South, that "Shrew" to whom the North was wedded, "thriftless, idle, drunken, dirty, lewd, shrill-voiced. . . ." By the same token, Southerners were labeling Northerers a gang of hypocrites, meddlers, and weaklings, and were boasting that "any Southerner can lick five Yankees."

It should be noted that the use of such venomous language was not confined to Tom, Dick, and Harry. Such epithets were on the lips of many upper-class people as well.

But there were men on both sides who rose far above this low level. One of them was Abraham Lincoln. Not that he condoned slavery. He hated the institution just as he hated all oppression and injustice. But he was never known to denounce a slaveholder. He deplored the excesses of the abolitionists, and pressed for a sane approach which would have freed the slaves with compensation to the owners. In his first inaugural address, delivered at a time when men like Garrison and Greeley were rejoicing that "union with slaveholders" was being broken up by the departure of the South, the new president pleaded with the Southerners to remain in the Union. He sincerely assured them of his friendship, and declared his longing for a peaceful settlement of the crisis. What a contrast!

With the resort to arms, hatreds mounted to white heat. Friends were separated. A man's foes were sometimes those of his own household. Some of the churches—Methodists, Baptists, Presbyterians—had already seen the North-South cleavage split their ranks. Now they saw the cleavage harden into a deep chasm which was not to be bridged for generations.

Yet there were army generals whose nobility of spirit kept them above the animosities which surged around them. General Robert E. Lee, a fine Christian gentleman who was not fond of either slavery or secession but who took up arms to defend his native state, looked to God for a solution of the conflict—a solution which would go deeper than victories on battlefields. When a minister asked him, "Are you sanguine of results?" he replied, "I am not concerned with results. God's will ought to be our aim, and I am quite contented that His designs should be accomplished and not mine."

In the hour of victory, General U. S. Grant displayed a magnanimity which surprised even his military enemies.

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Dr. Allen Bowman is Dean of the College and Professor of History at Marion (Indiana) College.

Sole and Sufficient Authority of the Bible

MARLING J. ELLIOTT

Chapter I

MAN rightly craves an authority for his beliefs so that he can have confidence in them. It is tragic, however, when one places confidence in some source which is not authoritative. Suppose a man with pneumonia accepts a neighbor's prescription of apple juice as a sure cure. How much more tragic it is when a man accepts such an authority in religion.

Is tradition, or the teaching of the Fathers, an authority equal to the Bible? That question Protestants need to think through carefully. Wesleyan Methodists hold firmly to the Protestant principle that the Bible is the only authority on the subject of how to be saved; it is so stated in the Discipline, Article of Religion 5.

The Bible is God's Word, revealing the way of salvation from sin and its effects; therefore, it is the authority in religion.

The Bible is the measuring stick (that is the meaning of the word *canon*), by which all doctrines are evaluated. Whenever anyone agrees with the teaching of the Bible, he is right. On those points where he is in contradiction with the Bible, he is wrong.

The Holy Spirit does communicate to the individual by helping him to understand and by convicting him as to how he should act. Everyone also needs the instruction, exhortation, and friendly guidance of experienced Christians.

The predicament, however, is that there are voices other than that of the Holy Spirit, and there is not agreement in the counsel of those who are called Christian.

The Bible is God's way of helping man to find the truth in an otherwise confusing situation. God has given an objective standard, the Book which man can study and use to evaluate all teachings.

No one can demand of one who is seeking heart peace that he must believe any doctrine or act in any way other than that which the Bible specifically and clearly demands.

Oh, the wisdom of God in giving to man a Book!

Substitute Authorities

Many have tried to set up an authority which would either equal the Bible authority or be superior to it. Some have knowingly attempted to substitute such things as tradition, law, reason, or intuition. Some who insist on the sole authority of the Bible are in practice substituting one of these other standards for the Bible.

One substitute, strangly enough, is the church itself, either a tradition, a decision of a council, or a decree of a church head. Certainly church leaders should know God's will. Is not the church the body of Christ? Does not the Holy Spirit illumine the minds of the church leaders who give themselves to full-time study and planning for the growth of the body of Christ? If the church leaders do not know, how can anyone know?

It is necessary to make some clear distinctions here. In the first place, there are some religious organizations which are not truly the body of Christ. They are human in their origin, worldly in their spirit, and secular in their method. In the second place, there are some individuals in the church who are as far from "knowing the truth" as was Simon of Samaria. These could not be authoritative in answering the question, What must I do to be saved?

Is there any way for an ordinary individual to know the truth? The solution lies in the tangible, written Word which God has given man by inspiration.

Measure the declaration of the church by the Bible. Wherein it agrees with the Bible, that declaration is right; wherein it is contrary to the Bible, that declaration is wrong. Every Christian has the privilege and the obligation, with the help of the Spirit, to know and use the Bible, the standard for measuring truth. Every church leader and every conference has a duty to measure by the Bible every decision made and every word uttered. The Old Testament prophets spoke with a certainty, "Thus saith the Lord." The church is not the authority; the church is the means by which the Bible is made known to sinful man. The Bible is the authority.

A second substitute for the Bible is impression. Again, clear distinctions must be made. Is it not true that God can make clear to an individual the steps to take in every-day life? Every man ought to know that his occupation is pleasing to the Lord. Every wife, the mother of children at home, ought to be conscious that God is pleased with her choice of making money or of making a home. No one should be satisfied until he has the assurance that God has forgiven his sins.

What we learn by impression, however, must be tested to see if the source of that impression is God. It is like reception by a radio whose dial is not calibrated accurately. Perhaps a man thinks he is tuned in to Charlotte, North Carolina, and hears a forecast for rain, only to find that he was tuned in to Ft. Wayne, Indiana. A slight adjustment of the dial would have given him Charlotte, and a forecast for clear skies.

Sometimes human desires are so strong they drown out the voice of God. Sometimes Satan comes as an angel of light. There is a way to find out the source of an impression. Any impression contrary to principles revealed in the Bible is wrong and not from God. By prayerfully waiting and carefully searching the Bible, God's will can be known by the individual.

The Bible is the test for an impression.

A third substitute for the Bible as an authority is reason. Definitely, an attribute of God is wisdom, and Jesus is the Truth. Right could not be unreasonable; truth is always in harmony with reason.

Again, clear distinctions must be made. There is a difference between

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CHAPTER II

Justification by Faith Alone

Bert H. Hall

Sole and Sufficient Authority of the Bible

(*from page* 5)

arriving at a conclusion by means of the human and recognizing that what God reveals is not unreasonable. An example of this is Jesus and the way of salvation. The wisest of men, apart from the Bible, have never formulated a plan of salvation brought by a God who first became man and then died and rose again. No one could arrive at that plan with reason as the source or authority. But the Bible reveals to man the wisdom of God in that He could figure out a way that sinful man could be saved. Redemption, though not unreasonable, could not be known from reason.

Because the human mind is limited, reason cannot be an authority. The Bible declares God's truth and the human mind marvels at the wisdom of God. There is no valid substitute authority; the Bible is the authority.

One word of caution needs to be given. The Bible is a message from God to man; it must be so used.

One grave danger to those who believe in the sole authority of the Bible is that the words God used to convey a message may be used out of context as a "proof" of unscriptural doctrine.

Satan correctly quoted words from Psalm 91 to Jesus: "On their (angels') hands they shall bear thee up, lest haply thou dash thy foot against a stone." But Satan misapplied that verse by suggesting to Jesus that God would not permit Jesus to be hurt in a plunge from the pinnacle of the temple. The Psalm, however, gives that promise to "those who abide under the shadow of the Almighty," not to those who rashly take their lives into their own hands.

Anyone, because of ignorance, is liable to misunderstand God's message in some of its details. But it is highly unethical for a person to say, "I know what the Bible means by these verses, but I am going to use them as though they meant something else." To use the authority of Bible wording to propagate an idea not meant by those Bible words is confusing to the young Christian who is sincerely seeking the truth but honestly says, "How does he get that out of those verses?"

The words of the Bible are an authority only when they are used to communicate the idea God intended when He inspired them.

The plan of salvation is entirely of divine origin. Man's knowledge of that plan is entirely dependent on his knowing the message God has given in the Bible. Man has no other source. God has revealed in the Bible all man needs to know to be saved. There are "deep things," incomprehensible to the wisest, but the Bible is so clear on how to be saved that "the wayfaring man, though a fool, shall not err therein."

The Bible is the only authority on the way of salvation. The Bible is a complete authority, revealing all that man needs to know. The Bible is the sole and sufficient authority regarding man's salvation.

Thank God for the Bible!

Don't read this if you don't want to think

Wooden Swords and Hobby Horses

THOMAS D. HERSEY

DEAR MR. KINDSCHI:

In response to the series on loyalty emphasis that you are beginning in THE WESLEYAN METHODIST, I would like to express my appreciation. You are doing better than the writers in the series on "Basic Christian Doctrines" in *Christianity Today*. But then, you are writing to Wesleyans or their friends, whereas these other writers are trying to address those of contrary views. I know how difficult that is in personal experience just this last month, leading a study class with a text book entitled "Basic Christian Beliefs," written by a professor of Union Theological Seminary. It is a book that I would not have chosen for anyone to study who wanted re-assurance for his faith.

But I accepted the challenge to take the book and to show it for what it was and then to compare it with what Christian faith is. The experience brought me a number of discoveries that were very worth while, not from the book but in reaction to the book. I would like to share some of my findings that show how seriously we must "earnestly contend for the faith once delivered unto the saints."

Concerning creeds, faith, beliefs, affirmations, confessions, and trust, the understanding of these terms can be reached as they are applied to the whole of personality (i. e., body, mind, and soul). Thus, 1) trust is the hope of realization of physical needs; 2) beliefs are the hope of rationalization of mental needs; 3) faith is the hope of revelation of spiritual needs. Trust applies to the immediacy of childhood; beliefs apply to the idealism of adolescence; and faith applies to the experience of maturity. A man who boasts of his beliefs may actually be lacking in what Jesus was saying in, "Except ye be converted and become as little children, ye cannot enter the kingdom of heaven."

In view of this above comparison, note the freshness of appeal of these Scriptures on trust: Psalms 37:3, 5; Proverbs 3:5; Isaiah 12:2; I Timothy 4:10. Concerning beliefs, it must be understood that the Jews were intellectually bound to their knowledge of the Mosaic law and the Greeks were intellectually disintegrated with their many speculations. In the Gospel of John we find the whole book emphasizing the subject of believing. The Apostle Paul was especially qualified to declare the full application of the experience of faith, in Romans and in his other epistles. A good summary of trust, belief, and faith could be found together in II Timothy 1:12.

Creeds, affirmations, and confessions all are primarily forms of belief in mental understanding of faith. They do not substitute for faith, no matter how acceptable they may be to one's philosophy of life. They do not get deep enough within us to reach our soul. The goal of life is in faith, the means of life is by faith; trust and beliefs are mere supports to faith, but faith is the fulfillment of their purpose.

Discoveries that I made particularly

(*Page* 13, *please*)

We have lost the radiance of Christian experience largely because we have denied that—

JESUS CHRIST IS LORD

RICHARD C. RAINES

THE QUADRENNIAL emphases dopted by the General Conference ave two thrusts: first, spiritual reewal; second, spiritual outreach. These are like the inhaling and exhalng of breathing—of equal importance. I should like to say three things bout spiritual renewal. (1) We need t. (2) Why do we need it? (3) Iow do we experience it?

John Knox in his excellent book *Jesus ord and Christ* reminds us that the lost radiance of the Christian religion" s more than the title of Principal Jack's ook. I ask you, is "radiant" the proper vord to use in describing our religious fe? Yet, it is just this word "radiant" vhich is best suited to characterize he life of the early church. Three hrases from among scores in the New Testament illustrate this:

(1) "Blessed be the Lord God of srael, for he both visited and reeemed his people."

(2) "Joy unspeakable and full of lory."

(3) "Thanks be to God who causeth s to triumph in Christ."

The early church had joy—a radiant ense of adequacy. They were sure hey had overcome the world. Words owever vivid could not capture or exress their experience. It burst through anguage and escaped.

In the power of this experience they vent out to outthink, outlive and outlie their generation.

Too largely we have lost radiancy. llustrations of this loss are found in he five M's of Methodism:

MUSIC. In most churches where I reach only about half of the people ing the hymns and they with lackuster apathy. Often there is less anination in their faces as they sing, Holy, Holy, Holy, Lord God Alnighty," than there is on the same aces when they sing "R-O-T-A-R-Y, hat spells Rotary."

MINISTRY. For 50 years Methodism has not been replacing the members of her Annual Conference that retire, die, etc., with an equal number of theologically trained men. Yet, other professions are providing better trained men each generation.

MEMBERSHIP. Our growth in membership has so tapered off that we are now not keeping up with the growth of population. We are losing ground.

MISSIONARIES. We have one third fewer missionaries (200 in number) today than we had 40 years ago.

MONEY. We are forty-first or forty-second in per capita giving among the 49 largest denominations.

Reasons can be given, explanations can be made, excuses can be offered. But the facts are, we have lost our drive and our sense of mission. Methodism, indeed Christianity, is sick, afflicted with spiritual anemia.

We need spiritual renewal. The quadrennial emphasis begins with and ends in the conviction that Methodism needs to recover the radiant New Testament faith and experience that JESUS CHRIST IS LORD.

How did we get this way? How did we lose the radiance which our forefathers had?

For the last fifty years liberalism has been so preoccupied with adjusting, modernizing, and harmonizing our faith with the discoveries of science that we have nearly modernized ourselves into impotence.

Modernism set out to adjust the thought patterns, the prescientific framework of faith to the scientific thinking, the intellectual culture of that day—1890-1917.

But no single generation's intellectual, scientific, or cultural achievement is permanent or adequate as a standard. The result was making our faith shallow and feeble, for the intellectual culture to which our faith was adjusted was dangerously sentimental. So many promising and hopeful movements were underway that the predominant mood was the illusory belief in inevitable progress.

Swinburn could write: "Glory to man in the highest! for man is the master of things." Today, no one facing the threatening realities outside and inside man could repeat those lines and keep his face straight.

The lush optimism of that day watered down and tended to eliminate the reality of God's moral majesty, His omnipotence, and His judgment.

It is Dr. Fosdick himself who has warned us that we must go beyond modernism. He asserts that liberalism has so harmonized, adjusted the faith as to compromise it, causing it to take on the color of its environment to accept not only its scientific concepts, but to embrace its nationalism, its racism, its imperialism. Thereby our faith lost its ethical standing ground, its power of attack. No wonder we produced the organizational man—the man in the gray flannel suit.

Did we not simply adjust to, surrender to the scientific thinking of the early nineteen hundreds? Did we not find that the miracles of Christ, which from the beginning had been the natural and expected witness to our Lord's divinity, became for us an embarrassment. We tried to explain away as many of them as we could. We assumed that natural law had shackled God, the creature had conquered the Creator.

When Jesus asked His disciples, "Whom say ye that I am?" Peter burst out, "Thou art the Christ." The first creed of the early church was JESUS CHRIST IS LORD. The New Testament declares incarnation took place. The symbol of our faith is not a circle with a center; an ellipse with two foci represents the gospel. Jesus is man and God. And from that day to this, there has been a continuing tendency to deny either His manhood or His divinity—to deny that real incarnation had taken place. Liberalism tended to reduce our Lord to the status of a great, indeed, the greatest human being, a revealer of truth, a genius like Einstein, the greatest of the prophets, but a human being only—a friend, counselor—who achieved heights, revealed the way of righteousness. The gospel then becomes advice to accept his teachings, and insights, and obey them, live by them.

But this isn't good news. I preached

Methodist Bishop Richard C. Raines to the Commission on Chaplains, Washington, D. C., January 13, 1961

JESUS CHRIST IS LORD

(from page 7)

this in my first church and when people came for counsel told them they should obey the laws He revealed. They went away confused and forlorn. They needed a Saviour. Only a Saviour is good news.

Our faith in a real incarnation, a real cross, a real resurrection has faded, our expectant faith in the power of the gospel has faded and with this our radiance has likewise faded and well nigh gone.

The New Testament definition of sin is not unrighteousness but unbelief. The opposite of sin is not righteousness but belief. "Believe in the Lord Jesus Christ and thou shalt be saved." This is the New Testament good news. Unbelief gives birth to unrighteousness, sinful acts, sensuality, greed, violence. Someone has said it is not enough to try harder, we must believe differently.

We lost the radiance as we lost our hold upon the New Testament faith in and experience of Jesus Christ as Lord.

What is the road we must travel to renewal, to recover the lost radiance? This is the third matter I ask you to consider.

It requires a return to Scripture, for earnest study, using all the available tools of Biblical criticism until we recover the Kerygma—the essence of the gospel—the experience of Jesus Christ as Lord.

The New Testament proclaims that JESUS CHRIST IS LORD—Lord of heaven and earth, Lord of the wind and waves, Lord of Christians and Communists, Lord of Buddhists and atheists, Lord of industry and research laboratory, Lord of depth psychology. We do not make him Lord. We only recognize him as Lord. He is Lord whether we accept him as such or not.

Recovery of radiance requires also a recovery of a sense of mission. The church is not ours. We belong to it.

Christ commissioned us to carry on his mission, "As the father hath sent me so send I you." His church cannot be content to pay its bills and keep the organization well oiled. Babies may take pride in the ability to walk, adults use the walking ability to go places. We must recover the "woe is me," the urgent sense of mission to take the world for Christ—its science, industry, and education, the home, as well as Africa and Asia.

The road to the recovery of radiance requires that we receive the gift of the Holy Spirit. A majority of Christians have scarcely heard that there is a Holy Spirit.

The road to the recovery of radiance is to become a part of the new community, the colony of heaven, the *koinonia* which the Holy Spirit creates among those who acknowledge and experience JESUS CHRIST AS LORD. *Koinonia* is not something we organize or create. When *koinonia* exists the radiance is given.

The road to recovery of radiance requires us to enter into the disciplines of holy habits. We administrators and chaplains desperately need this. Our very manner of life, our uprootedness, our travel and irregular schedule tempt us to postpone, then neglect and finally largely abandon regular Bible study, meditation and prayer. No one expects a football team to have power without training, practice, discipline. Nor will radiance be won cheaply.

The road to recovery of radiance requires witness. Stephen Neil startled the delegates of the World Council of Churches by a long pause in a speech and then asking, "How long has it been since you spoke to an individual about accepting Jesus Christ as his Lord and Saviour?" If we do not share the experience, we lose it.

The road to recovery of radiance requires moral and ethical integrity. We must do what we proclaim. We must take unpopular stands, participate in unpopular causes, challenge the materialism of our day by the quality of our life. We cannot say, "Father, save me from this hour, save us from nuclear war, but don't involve me in sacrifice and discipline; Father, bring brotherhood among the races, but don't ask me to send my child to a school where negroes go; Father, provide enough ministers for Thy church, but don't ask me to change my plans for my son." We must now say, "Father, glorify Thy name whatever it does to me."

But we can only give inspired leadership to the spiritual outreach if first spiritual renewal has begun, and radiance is returning.

It has already begun in many parishes, civilian and military, Methodist and non-Methodist. The Holy Spirit is observably at work in our world.

The Committee of Nine Bishops, to whom immediate responsibility has been given by our Church for the quadrennial emphasis, calls upon the Commission on Chaplains to make every aspect of its work more forthrightly Christ-centered growing out of a deepened faith and experience that JESUS CHRIST IS LORD.

Dear Editor:

Re Christian Funerals

I have read an article in the September 21, 1960, issue of THE WESLEYAN METHODIST on the Christian funeral. I wonder if the person who wrote this article has any love in his heart.

I wish that my mother could have been buried in a vault.

One day I was in the cemetery and I saw a gopher coming out of the grave with part of the clothing from her body. This could not have happened if the body had been buried in a vault.

When our loved one has done so much for us, then I think the least we can do is give our loved one a good burial.

Who wants our loved one to look ghastly? All the funeral director puts on their face is some flesh cream and powder.

The American public spent four times as much money in '59 for their pets, including dogs, cats, monkeys, snakes, birds, etc., as they spent for burial of all their dead.

Now when we give flowers a neighbor collects about 50¢ from each. The florist also needs to make a living. Only a small percentage of the flowers go to the cemetery at the request of the relatives. The flowers are sent to sanatoriums, hospitals, churches, and shut-ins. And the people are very happy to get these flowers, so they do double duty.

Let our ministers preach and teach on how to save souls, and let the florist, funeral director and vault man make a living.

Maybe some of our churches would not have Bibles, hymnbooks, organs, and chimes in their churches if it was not for these people. Now let the people have the kind of a funeral they want. It is the only one we will ever get.

Mrs Dene H. Sturrus

Renew Subscription

Enclosing money order to renew my subscription for THE WESLEYAN METHODIST. One of the very finest papers . . . printed. . . . Many thanks to you.

Mrs. Wm. Houston

Sermon Material

I prize the WESLEYAN. I find much material for messages. I pastor a small Nazarene church.

G. A.

In a Waiting Room

I came across your church paper in the waiting room of a hospital. Was so favorably impressed with it I took steps to try and subscribe to it. Through a friend I obtained the address so am writing about the paper. I would like to subscribe to the paper for one year. Enclosed you will find $2. If this does not cover the cost bill me for the remainder.

Mrs. Clare Loew

Sabbath Reading

My husband passed away recently. I am so glad to tell you that he was saved and ready to meet Jesus. We both enjoyed reading your paper so much—watching for it at each weekend. As we were not able to go to church we spent the Sabbath reading it and the Bible.

Mrs. Harry B. Hinshaw

Don't Become a Victim of Love

George E. Failing

TO SURRENDER to the love of God is the noblest act of the human will.

To become the victim of an ignoble human love means the utter perversion of our destiny in Christ.

Youth is the time of love. Children are clingers but not lovers. Love, as a noble and intelligent passion does not master them. When they say, "I love Jerry," they mean, "I like Jerry."

Old age is not the time of love making. In the senior years a person reaps the harvests of one's loves and attachments. If a person has loved wisely, old age becomes fulfillment and reward. Only eternity can yield richer dividends.

To youth it is given to make love, to choose to love, to be mastered by love. Earth's greatest saints and benefactors are those who, in youth, were constrained by love of God or men. They willingly surrendered to a life of love-service.

But there is a kind of love that wants to make a victim of us. That "love" would fasten to us, enslave us, degrade us. The "love of the world" does just that. World becomes a conquering passion. The youth becomes heartily attached to the cheap values of life, the things that perish with the using—money, social acceptance, fun! These fascinating things become more frothy and less satisfying as the years go by. If world love conquers the life, there remains only to be reaped a harvest of tares.

Utter devotion to human love, the mastering desire to be chosen and loved by a young man or woman, can also make us victims. This may be a love without ideals, without character fences surrounding it. Such love is a cheap and passionate insistence on being yoked to another, whether the friendship is pure and ennobling or not.

These victims of love feel that life's greatest and most pressing urgency is to get a lover—at any cost. Compatibility—getting along easily together—is overlooked. Whether the attachment helps or hinders in pursuit of a life mission is not held to be of supreme importance. These obsessed youth insist on "going steady" and "getting married" because they are victims of a low grade of human love.

A noble love never comes to a little heart. If youth will surrender to Christ, then dedicate themselves to the noblest ideals of living, a marriage partnership means more than arrival or conquest. Noble partnership in marriage leads to enlargement of life and increase in efficiency.

As youth surrenders first to God's love, then dedicates life and energy to the service of God and man, they never become victims of "cheap love"—self-indulgence and self-esteem. Conquered first by God's love, they proceed to give utter devotion only to those people and careers that can be brought under command of God.

God's love does not make us victims, but victors. Because we hold dominion, by God's help, over life's human drives, we are not enslaved by them. We bring those desires into harmony with God's will and our own highest interests. Then—and then only—partnership is raised to its highest level, partnership with Christ. •

Servicemen's department

★★★★★★★★★★ Robert W. McIntyre, Executive Director

They Write

Dear Mr. McIntyre. . . I received your letter and they sure do help at times like when you get down in the dumps like at this time of year. In the letter you gave a reminder of what we are here for and it's not too bad then although it's still not like home. But someone has to do it, don't they? You said you sent letters to men all over. I hope they get as much peace out of them as I do.

I hope some day you may be able to go out to my home. I know that you would be welcome and it would make them happy. I have told them how much your letters mean to me and they are glad you place so much interest in the men of the Service.

W. E. B.

Dear Christian Friends:

I wish to take this opporunity to thank you for sending helpful, encouraging letters and Christian material to our son, _____, during the time he was in Uncle Sam's Army.

I know your letters have been helpful to him because he has gained a new Christian experience that he did not have before.

_____ has served his time of enlistment and has now received his honorable discharge from Service. . .

He has asked me to write a thank you for remembering him with your prayers and helpful literature as well as your encouraging letters.

He is a very busy student now, and we are praying that he will retain his Christian experience all through his life time.

Thanking you again.

Sincerely,
Mrs. J. M.

remember servicemen's day
Sunday MAY 21

ALTON E. LIDDICK, Executive Secretary

Overseas Missionary Opportunities

IN A PRE-ELECTION speech President Kennedy made a dramatic proposal to establish the "Peace Corps," groups of talented young men who have volunteered for overseas work. Thousands of applications have been pouring into the offices of the International Cooperative Administration where after severe screening successful candidates will be put through a period of training, paid $80 per month and sent overseas for two or three years of service.

Of vital concern to every foreign missionary is the attitude of these "Peace Corps" volunteers to religion. America is believed to be a Christian nation. So wherever American professional men live and work abroad they are looked on as successful representatives of a Christian society. Since all too few of them are born again believers their influence abroad often cancels what the missionary seeks to build up. When Americans residing abroad are evangelical Christians they wield a powerful influence for Christ and His church.

Consequently it is to be hoped that many evangelical young people will volunteer for our country's "Peace Corps." Applications may be sent directly to Mr. R. Sargent Shriver, Jr., International Cooperation Administration, Washington 25, D.C. Plans are made for an evangelical "clearing house" where our young people can receive direction and guidance in making application. Certainly here is a field of opportunity where the Christian's desire for service may find rewarding expression. It is also a unique opportunity to export the riches of Christ with the best of American culture.

Sending missionaries abroad is a costly business and Wesleyans have been able to send one missionary overseas for about 400 members at home. Improved giving would change this figure but quite obviously not many of our splendid young people who would follow a call to missionary service may find this overseas door of service open.

Experience of the recent past shows that 8 to 10 new candidates are approved for overseas service each year. It appears that in the immediate future this annual number will supply the replacements for those retiring from service and for expected expansion into new fields. Therefore missionary candidates are carefully screened and the Spirit's direction most faithfully sought in choosing Wesleyan Methodism's representatives.

Then, too, the growth of the overseas churches means that many positions of service in the church formerly filled by missionaries, are now being filled by qualified nationals.

While there are other contributing factors this fact alone results in higher requirements for foreign missionary service, and even more judicious selection of missionary candidates.

Obviously there will be many more missionary candidates than openings for service under your church's board. This need not discourage young people or deter them from preparing for foreign service. Many and a wide variety of jobs outside the country are available to trained personnel. In these jobs Christian young people may find double reward, the receipt of a better than average salary and opportunities for Christian service limited only by the zeal and imagination of the individual.

In the far east I met a young Englishman, a diesel engineer, who with his family were assigned at his request to a remote military outpost. Here he kept a score of diesel engines in top condition and on off hours drove his compact car to several villages in which the Gospel was unknown. Regular services and teaching prepared some 30 villagers for baptism. They looked forward to the coming visit of a missionary to baptize the believers and organize the church. Here was a true occupational missionary. In another far eastern country I met an air-force officer who used the period of his overseas service to help a national preacher pioneer a city church. The pastor told me only the influence and support of this devoted officer made the pioneer venture possible. This church was started by a serviceman, another occupational missionary. He has come home but the church continues. Christian army, navy and air-force personnel, while serving overseas, have been used to gather a harvest of souls and establish many churches which remain a continuing witness. To these zealous youth military service was the open door to missionary service.

I lived near a large Indian city for many years. In all that time I met only one evangelical Christian among the employees of the busy American Consulate in operation there. I had long resented the fact that too many resident American businessmen preferred the dance halls to the churches. This born-again vice-counsul, however, by his attendance and generous support did more to strengthen the churches of this great city than any one may calculate. Overseas service under the State Department was his door to missionary service.

An overseas newspaper correspondent in south-east Asia used the off hours of his entire stint of duty to preach in the open air and to gather around him for regular Bible teaching those won to Christ in his roadside ministry. His position and contacts furnished an open door for fruitful service.

On numerous occasions I have met Christian school teachers overseas (some of them Wesleyan) who while serving as teachers in military bases, private schools or as exchange teachers in government schools have been successful missionaries through their off-hour Classes, pioneer Sunday schools and financial support of nearby mission churches.

A new and exciting concept of occupational missionary service is emerging. Carpenters and masons sent out by our church have been referred to as occupational missionaries. Really they are missionary builders. Occupational missionary opportunities are much broader and are open to numbers of qualified people, young and old. Occupational missionaries are, in the truest sense, not those sent out or paid by a mission board or church. They are rather dedicated believers who enter overseas service as sales representatives, laboratory technicians, teachers and an almost endless variety of occupations with the avowed purpose of using their overseas residence for the spread of the Gospel. Often their mere attendance at struggling churches and their financial contributions to these established agencies of the church are an invaluable service to Christ's cause.

Your World Missions department does not and cannot operate as an employment agency. We are able and happy however to pass on to interested persons information as it is available to us concerning opportunities for occupational missionary service. If you would like some suggestions and a list of agencies where further information is available write the Department of World Missions, Box 2000, Marion, Indiana, and ask for information on occupational missionary opportunities. ●

Missionary Slate

Pastors have frequently expressed the wish to know in advance when missionaries are in their area so their church can plan to have a returned missionary speaker for missionary meetings with a minimum of travel expense. Rev. Robert Lytle, deputational secretary, will publish a monthly "slate" of open dates of missionaries on furlough. You may be able to plan a missionary service on these open dates which will not only save a missionary's travel but keep overhead costs to a minimum. The slate will appear on this page the fourth issue of each month, beginning with the issue of April 26.

Using the Chalkboard

THE LESS GLAMOROUS CHALKBOARD is too ften overlooked in our excitement over ome of the newer forms of audio-visuals. here is a place for all of these, but for racticality nothing can compare with the halkboard (black, green, or gray). This not a visual aid in itself, but a vehicle for he display of a variety of materials. It is a eans, not an end.

If a chalkboard is not available, ten or velve sheets of large newsprint tacked to ny kind of easel will satisfy the requireent. Large, heavy marking crayons or flowens may be used. As a sheet is used, it ay be torn off or flipped over; thus several ages of material may be prepared in adance. These can be saved and used in ther situations.

WHEN TO CHALK YOUR TALK

There are many ways of using a chalkoard effectively. Only a few will be listed ere. You think of numberless others.

o Visualize Ideas

Ideas are made visual on a chalkboard. houghts are translated into words which re written on the board where all may see. he chalkboard may be a means of displayg various visual symbols, such as charts, raphs, drawings, sketches, cartoons, and naps. It also provides a way for clinching a oint. You have two methods for getting he point across: saying it, and writing it on he board.

o Summarize

It is best to keep the chalkboard sumnaries simple. List the main points in a onewo-three fashion. The chalkboard summary hould be the lesson highlight. Keep the ist brief and use the discussion time for laboration.

There will be times when it will fit your resentation best to have the summary on he board when the class arrives, especially f you want to cover a lot of factual material n a short time. Such a summary will serve to eep the class on the subject.

Other times you will want to build up to a particular point through the use of a summary. In this case, write the items on the oard as you progress. Just be sure your own outline has been made on paper before the beginning of the class.

At the close of the hour the outline may be used for a review, or it may be left on the board for a quick summary at the beginning of the next session.

To Introduce the Lesson

Chalking the introduction to the lesson may be done in several ways. Perhaps it will be the writing of a single word which is unfamiliar to the class. Or it may be a familiar word which will be used in a different context. Questions may be listed which the new lesson or subject for discussion is expected to answer. Lists may be compiled which will lead pupils into the study of a new area before they are aware of what has happened.

To Explain Difficult Ideas

A better understanding of vocabulary is gained through the use of the chalkboard. The pupils are able to see "Mephibosheth," "Kadesh-barnea," or some other name of similar difficulty.

Draw a line down the middle of the board. On either side compare the differences in beliefs and practices of the Pharisees and the Sadducees.

Charting the descendants of Abraham will show the roots of the present conflict in the Near East.

Students should also feel free to go to the board to explain a point which they are having difficulty in communicating.

To Involve Pupils

Placing a question on the board keeps it before the pupils during discussion. A teacher may ask for replies to the question and summarize them on the board. In order to promote the feeling of respect for pupils, list the answers as nearly in their words as possible. It may be difficult to refrain from improving on the contribution, but control yourself!

To Make Assignments

The visual assignment will also be an aid to the understanding of details. Take it for granted that some of the students will need a longer time to digest the details of an announcement or an assignment. Give the group the benefit of both oral and written instruction by leaving it on the board.

To Recapture Attention

Have you ever noticed a glazed look on the faces of your listeners as you talked? Don't worry; it happens to the best of teachers. You are right when you interpret that look to indicate that the minds of your listeners are in neutral. Often the chalkboard is the very means of capturing wandering attention. In many instances a single word written on the board is sufficient to bring listeners back to the point. There is a universal tendency to watch motion.

To Develop Better Group Relations

If used correctly, the chalkboard can help in solving personality problems. George is the noisy cut-up who is never so happy as when people are looking at him. Helping list ideas on the chalkboard will give him this attention in a socially acceptable fashion, and he will be contributing something positive to the class activities.

Perhaps you are more concerned with shy Susie who always remains aloof from the group. While too timid to speak before the group, she may glow with pleasure at the prospect of writing what someone else says.

IN CONCLUSION

Use the Chalkboard for the thing it does best; don't try to make it do everything. It is your living assistant!

Checks for Chalking

1. Write only important words on the chalkboard.
2. Do not use spur of the moment abbreviations.
3. Don't crowd the chalkboard.
4. Don't use the chalkboard as a substitute for the mimeograph machine.
5. Do not cover material by standing in front of it.
6. Do not use fingers to erase.
7. Keep the board clean.
8. Erase all unrelated items.
9. Make letters and drawings large enough to be seen from any part of the room.
10. Prepare complicated illustrations and all layouts ahead of time.
11. Underline statements to focus attention.
12. Check the lighting for glare.
13. Keep the material simple.
14. Use colored chalk for emphasis.

▲ ▲ ▲

Lesson for April 30

Joshua at Jordan

(For comments on these readings, use your Devotional Quarterly)

Lesson Text: Joshua 3:1-7, 14-17.

Golden Text: As I was with Moses, so I will be with thee. Joshua 3:7.

M Joshua at Jordan. Joshua 3: 1-7, 14-17.
T Crossing the Red Sea. Exodus 14: 13-22.
W Elijah and Elisha Cross Jordan. II Kings 2:1-8.
T Elisha Crosses Jordan Alone. II Kings 2:9-22.
F John Baptizes in Jordan. Matthew 3: 13-17.
S Joshua, a Type of Christ. Hebrews 4: 1-11.
S Our Entrance into Heaven. Revelation 21:1-7.

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Religious News

Robert D. Higley of Butler, Ind., Dies

The death of Robert D. Higley, 65, in Butler, Indiana, marks the end of a long era in one of the oldest publishing firms on the evangelical scene. He was the son of Luther Higley, founder of the publishing house which bore his name and was best known for the world-famous Higley Sunday School Commentaries. Robert Higley took over management of the firm after the passing of his father, and continued in this position until a year and a half ago when failing health forced him into retirement. Mr. Higley was a member of the Church of the Nazarene.

Telecast To Put Clergymen on the Spot

BARRIE, Canada (EP)—For five evenings, beginning March 26, Rev. W. G. Barry will become the target of telephoned and mailed questions which he will answer impromptu with television cameras trained on him. The minister, associate secretary of the United Church of Canada's board of evangelism and social service, will broadcast for 20 minutes each evening, seeking to answer questions on varied topics. Ten minutes of the time will be spent interviewing ex-convicts, atheists, alcoholics and other persons the Church is anxious to help.

New Zealand Churches in Move Toward Union

NELSON, New Zealand (EP)—Anglican churches here moved closer to union with other churches by appointing a commission of six clergymen and two laymen to "continue conversations with the Joint Standing Committee on Church Union," a group representing the Presbyterian, Methodist and Congregational Churches and the Associated Churches of Christ. The group was named by the Triennial General Synod, and was instructed to take steps necessary for church union. Churches represented on the Joint Standing Committee are currently studying a draft proposal for union of the four denominations represented on it.

Korean Methodist College Gives 1,387 Degrees

SEOUL, Korea (EP)—Graduates receiving degrees from Ehwa Women's University—world's largest university for women—numbered 1,387 at the school's 75th graduation ceremony here. Families and dignitaries from Korean and foreign government and diplomatic circles gathered for the ceremony.

Polish Cardinal, Communist Chief in Bitter Row

WARSAW, Poland (EP)—The head of the Communist Party and the head of the Roman Catholic Church in Poland have come into direct and open conflict at the start of a campaign for the April 16 national elections.

Stefan Cardinal Wyszynski in a sermon March 26th vehemently denied an accusation made by Communist Chief Wladyslaw Gomulka the night before that the Catholic church is following anti-Communist directives from the Vatican.

"I tell you Caesars that you will bow to your god and you will serve only him and no one else," declared the Cardinal in jeering tones. "Satan is mighty but man will not bow his head before him." The Cardinal said the Vatican's instructions to him have always been: "Poland acts on its own."

Gomulka accused the Vatican of trying to provoke "the persecution and martyrdom" of the church in Poland and carrying out its fight against communism at the cost of the hierarchy here.

Baptists Count 1,709 Professions in Philippine Crusade

A total of 1,709 persons openly professed faith in Christ during the month-long simultaneous evangelistic crusade conducted by Baptists in the Philippines last fall. Countless others, it was reported, reaffirmed earlier Christian decisions and some committed their lives to the gospel ministry.

The crusade was carried out mainly in the form of week-long revivals centered in local churches, chapels, missions and prospective preaching points. A team of four to six people from the outside helped local church members with each revival. (EP)

Protestant Spokesmen Challenge Catholic Stand on School Aid

WASHINGTON, D.C. (EP)—Representatives of two major Protestant inter-church groups have challenged the Catholic program of insistence on federal aid to parochial schools.

Dr. James De Forest Murch, distinguished editor and spokesman for the National Association of Evangelicals, told the Senate Education Subcommittee that the Catholic hierarchy has taken an "unwise and un-American" stand in declaring it will oppose federal aid for public schools unless aid is forthcoming for private schools, too.

Rev. Gerald E. Knoff, representing the National Council of Churches, declared that federal aid to parochial schools "could easily lead additional religious or other groups to undertake full-scale parochial or private education with reliance on public tax support." He told the subcommittee that Catholic insistence on federal aid to parochial schools represented the "grim possibility" that American education might split along religious lines.

This would lead, he said, to the undermining of public schools and "a cultural schism would develop which would tend to impair our democracy."

Another speaker, Rev. Dr. Robert E. Van Deusen, representing the National Lutheran Council, charged that government loans to parochial schools would be "clearly a form of tax support" and therefore contrary to the constitutional position of separation of church and state.

Southern Baptist Minister Named Peace Corps Consultant

WASHINGTON, D. C. (EP)—Rev. William D. Moyers, 26, an ordained Southern Baptist minister, has been named by President John F. Kennedy to serve as a special consultant to the Director of the Peace Corps.

His assignment, when organization of the headquarters is completed, will be Associate Director of Public Affairs.

A 1959 graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, Mr. Moyers has served on the staff of Vice President Lyndon B. Johnson since January, 1960. He had become acquainted with Senator Johnson while serving as a summer intern on his staff in 1954 on a college fellowship program.

The White House has announced that Mr. Moyers "will work with public groups to increase understanding of the Peace Corps; coordinate private financial support for designated Peace Corps projects; and assist in career placement of Peace Corps volunteers after completion of service."

Billy Graham on Peace Corps

MIAMI BEACH, Fla. (EP)—Evangelist Billy Graham, speaking at a Youth Night service during his crusade here, has warned that the Communists will make mincemeat of President Kennedy's Peace Corps and it will be "one of the most miserable flops in history" unless American youths participating "are deeply dedicated to Christianity."

Although he commended the general idea of the corps, Dr. Graham cautioned that the young people taking part must have a moral and spiritual philosophy undergirding their efforts.

The evangelist reminded his audience that America already has a gigantic peace corps succesfully at work.

"We have tens of thousands of American missionaries in over 80 countries of the world living with the people," he said. "They have built hospitals, schools, and taught the primitive people of the world agricultural and industrial techniques. They have taught them how to read and write and, above all, taught them to believe in a Gospel of love."

He said it was those "dedicated Christians who had been trained and taught by the missionaries who eventually broke the back of such evil movements as Mau Mau in Kenya."

Reintroduce 'Christian Amendment' in Congress

WASHINGTON, D. C. (EP)—Once again the much-discussed Christian Amendment has been introduced in Congress with bipartisan support.

It is designed to correct what its makers see as a deficiency in the Constitution in that it does not recognize Jesus Christ. It would provide that "this nation devoutly recognizes the authority and law of Jesus Chrits, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God."

It specifies, however, that the amendment shall "not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgement of the rights of religious freedom, or freedom of speech or press, or a peaceful assemblage."

Although the amendment has attracted considerable support in Congress, it is not regarded likely that this session will command the two-third vote necessary in each chamber for presentation in the states, of which 38 out of 50 would have to vote ratification before it would become part of the Constitution. It has been supported by the Reformed Presbyterian Church, which sponsors a national radio broadcast on "The Christian Amendment" and by other conservative Protestant groups.

The resolutions have been referred to the House Judiciary Committee.

Wooden Swords and Hobby Horses

(*from page* 6)

n reaction to this book that I had to ise, began with my understanding of what were called "ancient religions" hat progressed to bring mankind to monotheism." The truth is that these ncient religions are still contemporary orms of religion prevalent in the world oday. The true religion of God is nore ancient than any of these reliions. The real discovery that I made bout these ancient religions, is that hey are all atheistic. They represent he religions of those who have not ound God at any time in history, inluding today and including those who re members of churches in these United States. These atheistic religions re the reason for the moral breakdown in America today, not in their eveloped and ancient form, but as ar as their principles are concerned. Religion is indestructible and Chrisianity is *not* a religion; it is the fulillment of all religion.

The most outstanding discovery that ame to me was what I consider an nsight as to the cause of the fundamentalist-modernist controversy of the past hundred years. It would probably ake a lot of research to show whether I am right or wrong, but I would like to submit that both sides were radically wrong and basically departed from the faith. Each side has contributed some secondary benefits to Christianity but both failed to contribute the heart message of Christianity. This insight came to me in considering the question: What is the distinct difference between the "creed" and the "Gospel"? The two are not identical. A creed has its authority in the church; it may be in agreement with the Bible. The Gospel has its authority in the Bible; it may be applied through the church. No one is ever saved by accepting a creed; no one can be saved without receiving the Gospel. The modernist-fundamentalist controversy was a disagreement over the contents of the creed. Both sides overlooked the Gospel. The understanding of the Gospel may be in the creed; but the vitality of any creed is only in the Gospel.

A futher discovery has come to me. All the present-day "neo-isms" are only disguised aspects of the old "modernism." The primary difference that confuses most people is that the old modernism was an optimistic liberalism, whereas the new neoisms are pessimistic reversionism. Also and basically, moderism and the neoisms have the identical philosophy of evolutionary humanism with its atheistic subjectivism that denies any objective reality that is beyond human experience and any spiritual faith beyond man's reasoning.

All these thoughts give the reason to the "wondering why there are moral break-downs amidst unprecented revival of religion." That's the point: "religion" that represents a spiritual awakening, but does not lead people to God, is not Christianity. What faith is being exercised? That which is from the Bible, or from the creeds or of the opinions of men? We are fighting a formidable foe and are using wooden swords and hobby horses!

Popejoy, Iowa

With Malice Toward None

(*from page* 4)

At Appomattox he readily agreed to the proposition that the officers in Lee's army be permitted to keep the sidearms which they prized so highly. And when it came to the cavalrymen's horses, Grant decided that the owners should keep them too: "They will need them for the spring plowing."

After the surrender, General Lee urged his men to go home and settle down to the tasks of peace. He told them to forget old scores and to participate in the government with a sincere purpose to restore peace.

Not long after the war, the church that Lee attended witnessed a dramatic scene. The reconstruction period had ushered in a sudden disruption of the old social order—a severe trial to our Southern citizens. Negroes were pressing forward to make good their new-found freedom. Some of them were attending service that morning. It was communion Sunday. In those days the congregation went down to the front, as in small churches today, to partake of the Lord's Supper. When the invitation was given, the colored people were quick to respond. But what about the whites? In that tense situation not one of them moved—until Robert E. Lee stepped quietly forward. To him all that mattered was the healing of the wounds of war, a step forward into a new era.

If the spirit of Lee had permeated the hearts of all, how different would the history of sectionalism and race relations have been!

As to Lincoln, his assassination was mourned as deeply among thinking people in the South as among thinking people in the North. These exslaveholders realized that they had lost their best friend. For Lincoln had consistently lived up to the standard proclaimed to the Nation in his immortal second inaugural address:

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away . . . With malice toward none; with charity toward all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the Nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations." •

He Giveth Quietness

Let there be Thy quietness and confidence in me,
And none of this world's feverishness, Lord!
That every thought and deed of mine may governed be
By Christ, my Lord, according to Thy Word!

Give me the wisdom that can comprehend Thy will,
And give the will and power to obey;
With Thy Spirit of holiness this temple fill,
And lead and guide and keep me in Thy Way!

For I have seen the beauty of Thy holiness;
The loveliness of Christ, the crucified!
And only as His image is exemplified,
Can my heart be at rest, and satisfied!

Hilda Rovik Lindal

Church News

Miltonvale College News

Plans Underway for Hospitality Day

High school juniors and seniors of the Miltonvale College area will soon be receiving personal invitations to attend the annual Hospitality Day, April 28, on the college campus. Last year approximately 250 guests from an eleven state area were in attendance. The most distant states were Montana, Texas, and Wisconsin.

Activities will begin on Thursday evening with a youth rally at the College church. A full day of activities is planned for Friday designed to acquaint prospective students with all phases of campus life. This will include a schedule of actual visitation, tours of the campus, a chapel program presented by the faculty, an athletic event in the afternoon and banquet followed by a special program in the evening. Pastors, parents, and youth leaders are asked to plan with your people for this important occasion.

Music Education

With the coming of Mrs. Clarence Budensiek of Cedar Falls, Iowa, to the campus as teacher in the area of music education, the department of music will be substantially strengthened during the school year, 1961-1962. With a wealth of experience as both a college and public school teacher, Mrs. Budensiek will bring to her classes a breadth of knowledge which will insure outstanding instruction to persons majoring in music as well as those who may be interested in its study from the aesthetic approach alone.

Mrs. Budensiek holds the Master of Arts degree from the University of Minnesota and has finished all requirements for the doctorate except the required dissertation. Her experience includes a number of years as professor of music education at Houghton College in New York as well as teacher of music in the public schools of Iowa.

Dean Banker, who will be assisting in the vocal work of the department, announces that present planning includes the thought of moving immediately into the program of music education as outlined by the National Association of Schools of Music. The following course offerings are planned for the fall semester: Music Theory I, Elementary School Music, History and Appreciation of Music, Elementary Conducting, Hymnology, and private instruction in piano, organ, harp, voice, wind and string instruments. Ensemble work involved in the College Choir, the College Chorus, Band, and other small groups will enhance the practical application of technique.

Mrs. Ruth Emig, a department member of long standing, will continue her teaching of piano and music appreciation, thus adding to both the strength and number of offerings in the area.

College Business Offerings Planned

With the acceptance of a contract by Miss Thelma Daggett, Clearwater, Kansas, Miltonvale Wesleyan is greatly expanding her offerings by entering into the instructional area of business education on the college level.

Noting an increasing interest in business education, the administration and board of trustees approved such offerings at its last meeting, and the search for appropriate and qualified teachers ended in the selection of Miss Daggett, who holds both the B.S. and M.S. degree from Kansas State College of Pittsburg. Coupled with her training is varied experience in the field of business as both a teacher in the public schools and as an employee of different business organizations.

Included in the business offerings for the school year of 1961-1962 are the following: Personal Typing, Introduction to Stenography, Typewriting for Business, Accounting, Introduction to Business, and others. Although academic planning is not yet complete it is likely that proper selection of courses will allow a student to move either in the direction of secretarial training or of parallel college courses leading to a degree in business administration.

Fountain City Church Dedicates

The Fountain City (Ind.) Wesleyan Methodist congregation dedicated its new church building April 9, 1961. This church is the oldest in the Indiana Conference and one of the few remaining original Wesleyan Methodist churches organized in 1843.

Fountain City, formerly called Newport, was famous for its underground railroad which helped over 2000 slaves escape from their owners. The home of Levi Coffin, used by the underground railroad mentioned in *Uncle Tom's Cabin,* still stands in Fountain City. Filled with deep feeling on the slavery question, a group withdrew from the local Methodist church, and erected a Wesleyan Methodist church in 1843 and 1844. It was dedicated by Rev. Orange Scott, one of the original leaders of Wesleyan Methodism, in 1845. Of this occasion Mr. Scott wrote, "The conference in this place has excited an interest which I have never witnessed before. The house in which we met was filled with spectators. There were present at our love feast Sunday morning not less than 500 persons." This society became known as one of the foremost anti-slavery organizations in America.

In those days the means of travel was by wagon over muddy and bumpy roads. The songs were only in poem form, and the leader "lined" each song. The evening services were held at 4 p. m. and when darkness fell (for the services were long) the sexton lighted candles. Lamps were not installed in the church until 1860.

James Whitcomb Riley, Fred Douglas, and other outstanding men have spoken in the old church, but because of "liberties taken" the society ruled that "only Wesleyan Methodist services be held in the building."

Many well-known leaders have gone out from the church. Among them are Rev. Daniel Worth, former president of the Indiana Conference, Rev. Aaron Worth, the grand old man of the Indiana Conference, so called because of his power of oratory. Others include Dolly Goble Eddy who with her husband served 20 years on the African mission field, and more recently, Rev. Robert Kenworthy, present pastor of the Plymouth (Ind.) Wesleyan church, and David McQuiston, ministerial student at Marion College.

In the spring of 1955 the old church building and grounds were purchased by the township for space to enlarge the school building which adjoined the church lot. For a few months the congregation was forced to worship in the school building. Construction of the new church was completed in March of this year. The new building is a beautiful commodious structure with a seating capacity of 230. The public is cordially invited to the Fountain City Wesleyan Methodist church, one of the newest and yet one of the oldest churches in our denomination.

—*Darold Woodruff, pastor*

Prayer Request

North Springfield (Pa.) Wesleyan Methodist church holds their spring revival April 25-May 7 with Rev. John Cole Jr. as the evangelist and soloist. Rev. Donald C. Boyd and the people of North Springfield church will appreciate your prayers in behalf of this series of meetings.

Houghton College Graduation Honors Announced

Houghton College seniors who will receive graduation honors this June were announced at the Honors Banquet held March 23 at the Olean House, Olean, N. Y.

Valedictorian is Merna Blowers of Rochester, and the salutatorian, Mary Douglas of Forestdale, Mass., both of whom received summa cum laude recognition. Richard Gould, Dexter, N. Y., also earned summa cum laude.

Those receiving *magna cum laude* are:

Carolyn Gifford, Stanley, N. Y.
Karen Goodling, Oradell, N. Y.
Peter Lee, Dexter, N. Y.
Mary-Jane Fancher, Mequon, Wisc.
Corinna Johnson, Olney, Md.
Jan Worrad, Bayport, N. Y.
Constance Johnson, Camden, N. Y.
Carla Marcus, Westfield, N. Y.
Patricia Lewis, North Wales, Penna.
Frederick Laurenzo, Scotia, N. Y.

Those qualifying for *cum laude* are:

Joyce Buhite, Reynoldsville, Penna.
Carolyn Codd, Rochester, N. Y.
Loine Engle, Dayton, Ohio
Evalyn Mills Taylor, Port Byron, N. Y
Vivian King, Belfast, N. Y.
Dian Sheppard, Irvington, N. J.

The honors were presented by Dr. Bert Hall, interim dean of the college.

Dr. Christie Wilson, Director of Field Work, Princeton Theological Seminary, was the guest speaker at the banquet.

Obituary

Evatt.—Talmadge, was born July 25, 1887, in Pickens County, S. C. and passed away to his eternal reward Feb. 22, 1961. He was converted at the age of 20, and was a charter member of the Second Wesleyan Methodist Church of Central, S. C., where he served the Lord and the church faithfully through the years. He was married May 29. 1912, to Sophia Koon, who survives along with five children: Gaines, Sallie, Francis, Lee, and Marie. Brother Evatt was a leading layman in the South Carolina Conference and served the Conference as Treasurer for 33 years. He was Sunday-school superintendent for 40 years. He also served on various committees in the church, and was elected a lay delegate to General Conference seven times. He was a former student and a loyal supporter of Central College. Funeral services were conducted at the Second Wesleyan Methodist Church with Rev. K. W. Johnston, conference president; Rev. V. A. Mitchell, denominational secretary of church extension and evangelism; and his pastor, Rev. W. D. James taking part. Interment was in the Mount Zion Cemetery, Central.—W. D. James

Birth

Born to Rev. Paul and Nancy Phillippe Swauger on March 6, 1961, a baby girl, Nancy Arlene. On the welcoming committee were Paul Jr., Reba Dawn, and Sharon Lynn.

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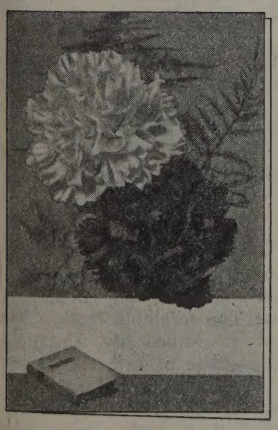

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Book Reviews

THE NEW BIRTH by Dr. Herman A. Hoyt, (Dunham Publishing Co., 122 pages, $2.50.)

Dr. Hoyt, who is Dean at the Grace Theological Seminary in Winona Lake, Indiana, has attempted to give us in this book a discussion of the doctrine of the New Birth which he believes is "the central issue in salvation." The procedure he follows is that of an exposition of the third chapter of John's Gospel. Various aspects or facets of the New Birth are discussed as they arise in the context of the chapter.

The pastor will appreciate Hoyt's fine organization of the rich preaching material in John 3. The layman will find no trouble in understanding his explanation of the complicated issues that are encountered and the theologian will note with interest his interpretation of, for example, verse 5 which is so often, and so inaccurately, understood as referring to baptismal regeneration.

One word of warning. A few of Hoyt's remarks and interpretations are colored by his rather extreme dispensational approach to the Bible. For example, he tells us that there was "no regeneration in the Old Testament. . . . Nor during the long Old Testament period did any man ever experience the new birth." He evidently misunderstands some aspects of the work of the Holy Spirit in the Old Testament as well as the relationship between the Old Testament Israel and New Testament Church. But this defect does not detract in any major way from the general over-all value of the book.

In short, then, here is a scholarly and practical exposition of John 3. Here is much good material for both preaching and witnessing about the "New Birth."—*Ronald H. Nash*

CHART AND COMPASS FOR CHRISTIAN LAYMEN by Randall E. Burchett (Eerdmans Publishing Co., 1960. 159 pages. $3.50).

On the jacket of this book appear the words, "This book charts the way and provides the compass for reaching our true goal in this life." These words are somewhat unrealistic when one looks more closely at the contents. The book is written by a layman for laymen.

The form and content of the chapters of this book are similar to that of Dr. Nelson Bell in *Christianity Today*. The author is a banker by profession and has been active in the Christian Business Men's Committee, so the similarity just mentioned is somewhat natural.

The chapters of this book deal with truths found in the Bible. In a very loose expository manner such Biblical personalities as Noah, Joseph, Isaac, Caleb and such Biblical passages as Isaiah 53 and Romans 8 are treated in chapters. These chapters appear to be results of the author's devotional and reflective study of the Scripture passages. Some practical and inspirational helps are provided.—*Charles Wilson*

BASIC BELIEFS by Donald E. Demarey (Baker Book House, 1958. Paperback. 140 pages. $1.25).

Here is a skillfully written guide to the understanding of Christian theology. It appears in a very inexpensive form and merits wide distribution. Avoiding the heavy language of theological writing, the author achieves a remarkable clarity in his presentation of various doctrines.

Dr. Demaray is dean of the department of religion at Seattle Pacific College. He completed his Ph.D. at the University of Edinburgh and traveled extensively in the Near East.

Various theological subjects as the existence of God, the Bible, the person and work of Jesus Christ, conversion, sanctification, the sacraments are succintly but admirably presented. The chapters provide excellent study material whether used by classes or by individuals.

In addition to excellent but concise chapters there appear at the end of each chapter some well-selected helps including selecions from the Scriptures, well-chosen questions, and an excellent brief bibliography.—*Charles Wilson*

GOD'S CHURCH by Alan M. Stibbs, (Inter-Varsity Press, 128 pages, $1.50.)

One of the areas of Christian theology most in need of clarification today is the doctrine of the church. Many books are being written on this subject from numerous points of view but almost all of them have suffered from the twin defects of superficiality and/or a lack of attention to the Bible's teaching about the church. Although Stibb's book is not long, it is surprisingly complete both in the scope of the questions he discusses as well as the cogency of his arguments and answers. He amasses a vast amount of Scripture in support of his several arguments.

Among the more controversial and complicated problems that Stibbs comes to grips with are: the relation between the visible and true Israel; the relation between the old and new Israel (the church); the true nature of the church; true Christian ecumenicity; the basis of Christian fellowship within the church; and so on. In such matters as these, there is bound to be disagreement with some of Stibb's conclusions. But his arguments, nonetheless, must be reckoned with.

Let me point out two of the more interesting points he makes. As to ecumenicity he writes, "There is, therefore, no Scriptural ground for looking for the emergence of one ecumenical or world-wide church as a visible earthly organization. . . . Our need is not to heed what the great world Church says to her members, but rather for every individual believer in his own local congregation to hear direct what the Spirit says to the churches" (p. 69). His answer to the question of whether or not believers within a worldly or liberal church should separate themselves and form a new congregation should interest all Wesleyans. For Stibbs would remind these believers of the example of John Wesley. He advises the believers to work and pray and *remain* within their congregation. He suggests that they form small class meetings even as Wesley did to maintain their own spiritual development and win others within the church. He tells them that "they should prayerfully seek within the congregation, by their good works rather than by offensively preaching at others, to let their light shine" (p. 102). However, "If, in th end, they are virtually pushed out, as bot our Lord and St. Paul were forced to cea from synagogue attendance, and are thus con pelled to start independent meetings, the there is good precedent for departing" (102).

Here in compact form is sane, challengin and informative Scripture-based teaching c the nature, purpose and function of th church.—*Ronald H. Nash*

FOLLOW ME: DISCIPLESHIP AC CORDING TO SAINT MATTHEW b Martin H. Franzmann (Concordia Publishin House, 1961. 240 pages. $3.50).

This is a significant book. The theme discipleship, and it is treated in a magnifice Biblical manner. The author is competent b reason of his professorship in New Testame at Concordia Seminary of St. Louis sin 1946. He is currently making studies several phases of New Testament theolog As one has every reason to expect, the auth writes within the Lutheran frame of refe ence; however, he is conversant with th various aspects of contemporary Biblic scholarship.

This book indicates a profound as well stimulating grasp of the Gospel of Matthe He follows the basic structure of Matthew that structure is determined by the five di courses of Jesus. The author's viewpoi from which he views the Gospel is that Ma thew wrote the Gospel in terms of Jesus' ai to gather together disciples. The author se the Gospel of Matthew as a study of Jes Christ seeking disciples who will make Hi known.

Here is an excellent thematic study of th Gospel, and it deserves recognition. Whi disciplined minds will welcome the boo other minds easily disheartened by the weak reading and study habits will find t book boring. This book is exemplary quality scholarship and filled with fine se monic as well as study material. I would i clude it in any list of books on the Gospel Matthew.

Chapter headings are: Calling of the Di ciple; Messianic Moulding of the Disciple Will; Disciple as Missionary and Marty Disciple and Mysteries of the Kingdom; Fe lowship of the Disciples; Hope of the Di ciples; Disciple and the Death and Resurre tion of his Lord.—*Charles Wilson*

NEVER FORGET TO LIVE by Halford Luccock. (Abingdon Press. 238 pp. $2.)

365 meditations on 58 weekly themes, few of which are The Infallible Book, Ch Up, The World Is Mine, My Unfailin Courage, The Great Use of Life, The Lo Effort to Live, The Dark Still Is God.

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